

rst. Vol. of this work is  
public in two editions, re-  
sponding in style of  
with the two editions of the  
Author's life. Several  
have been received of Dr. Ryland,  
now printing in England.  
isher regrets to say, his  
is not sufficient to defray  
of the American edition.  
es this suggestion will be  
induce a Patronage, that  
to proceed in the public  
work, as fast as the copy is  
Theological Work in the  
for support in the middle  
generous people.  
ork will be comprised in  
8vo., besides the Memoirs  
delivered to subscribers at  
volume, in good sheep  
somely lettered. Subscribers  
by Lincoln & Edwards,  
Troy, New-York—Cushing  
Baltimore-and Anderson  
Washington City.  
—if.

L. I.

RELIGION

SCIENCE

# The Columbian Star.

The Warrior's name,  
Though pealed and chimed on all the tongues of fame,

Sounds less harmonious to the grateful mind,  
Than his who fashions and improves mankind...COLUMBIAN.

WASHINGTON CITY, SATURDAY MORNING, APRIL 20, 1822.

[No. 12.]

E COLUMBIAN STAR,

PUBLISHED EVERY SATURDAY,

ANDERSON & MEEHAN,

NORTH E STREET,

WASHINGTON CITY.

THE ADDRESS

Delivered at the  
g of the Columbian Col-

9th January, 1822.

Rev. Dr. William Stu-  
dent of the Institution;  
25 cents—and a liberal dis-  
count on quantities.

Ward, Bookseller, Philadelphia;

2. corner of Market and E

f said city; or at this Offi-

ce.

Ward's View.

LITERARY.

ON THE SOUTHERN INTELLIGENCER.

THE HINDOOS: includ-

ing description of their Man-

ers, and translations from

their Works; in two vol-

umes, Missionary at Ser-

improved. Inquire of a

ard, Bookseller, Philadelphia;

2. corner of Market and E

f said city; or at this Offi-

ce.

REMOVAL.

PH GIBSON has the hon-

or of his friends, both in

and Georgetown, that he

his Grocery Store from

Washington City, on the

Avenue, adjoining the

Walter Jones, and near

the Old Theatre,—where he

intends to keep a con-

ment of Groceries and L

ing principally of the fol-

lowed articles, viz.

erial, Hysyn, Young Hys-

chong TEAS.

Lump, and Brown Sug-

ar, Brandy, (old and gen-

do.)

Gin, Common do.

iskey, Jamaica Spirits.

deira, Lisbon, and Tener-

spice, Pepper, Starch, Ric-

Blue, Indigo,

Dipt, and Spermacei

low, White, and Brown So-

likewise has on hand, and is

ng for sale,

nting Paper, Cartridge do-

ting do. of every kind

nting do.

nk Legers, Journals, Day

morandum do. and all other

Books.

lls, Sealing Wax, Waf-

lives, Counting-house do.

Tapes, Lead Pencils, Pocket

do. &c. &c.

With every article

stationary line. All of which

ell at small profits for Cash.

wishing to close his old busi-

ness, in Georgetown, requests all

debt to him to make am-

ent, as it is entirely out of his

grant any longer indulgence.

9-5.

Fancy and Plain G

EMENT T. COOTE has re-

ceived considerable addi-

onal assortment of Plain and

comprising, amongst a g

of others, the following ar-

first quality, and which is

ep:

ted furniture calicoes,

manufacture.

niture dimities

Gauzes, for ball-dresses,

ers, turbans, &c.

er Merino robes.

Col'd. do shawls cheap in

no trimmings, &c.

Moscow boots

to walking shoes

to Cordovan do

do boots

ys' & youth's ditto

full assortment

black and white silk hose, g

a long white kid gloves

Habibons

ck and white Thule

eric, Jaconet, and Mull

e crapes, very fine

ck and white beaucou

ck and coloured morocco

silk and Tabby velvets

drap

cravats and waddings

an diapers and crash

ch, Russia, and Irish sh

estic and British shirtings

Domestic sheeting

Cheeks and Plain

cking and Oil-clothes

Philadelphia made Tr

23-5.

PRINTING

EVERY DESCRI

WRITES EXCERPTS

THE COLUMBIAN

compromise between us. If you are right, WE ARE NOT CHRISTIANS AT ALL; and if we are right, YOU ARE GROSS IDOLATERS." And nothing certainly can be more just. Between those who believe in the Divinity and Atonement of the Son of God, and those who entirely reject both, "there is a great gulf fixed," which precludes all ecclesiastical intercourse. The former may greatly respect and love the latter, on account of other qualities and attainments; but certainly cannot regard them as CHRISTIANS, in any correct sense of the word; or as any more in the way of salvation, than Mohammedans or Jews."

The insertion of this note, it seems, was made the occasion of a vehement personal attack on the Doctor, to whom the customary epithets of narrow-minded, bigoted, and uncharitable, were very liberally applied, particularly in a published anonymous letter to him, from a "Unitarian of Baltimore." To this letter the Doctor gave a reply, which was also published, in which he vindicated with equal mildness and firmness the positions he had taken, in relation to the Christian character of Unitarians. This ends the correspondence on his part, but not on theirs; as they have followed him up with successive attacks ever since; and, from the following introductory remarks in the volume before us, we infer, that although he does not choose to emerge itself, as far as it could, from the existing denominations of the Christian world; and, without any distinct or definite name. Previously to the just mentioned, it laboured to emerge itself, as far as it could, from the existing denominations of the Christian world; and, without any specific or appropriate name. Previously to the

present is your benefit. It is to put you on your guard against a system of error, which I have no hesitation in considering as the most delusive and dangerous of all that have ever assumed the Christian name. This system, its advocates in your neighbourhood are endeavouring to recommend and establish with a zeal worthy of a better cause. From the pulpit and the press, by the formal volume, and the humble pamphlet, and every variety of exhibition book, it appears, that while progress of Unitarianism, and its existence in America, denied by the very persons in this country were most serious in its support and propagation—in their correspondence with transatlantic friends, they are a very loud boast of the nation, progress, and growing up of their principles in the United States. Since this development, they have been constrained in a great measure to abandon the ambuscade mode of warfare, to come out into the open field, as indeed their dernier resort; after such an exposure as "the story," &c. had made of their character and plans, it was useless to attempt concealment any longer. They have consequently been coming out more and more, until, from another of their publications, it has been rendered practicable to deduce something like a stem out of their works; at so far that the Christian world, if still puzzled to know what they do believe, need not be loss to ascertain what they do believe. And one of their leaders has described their creed by saying it consists rather in NOT LEAVING.

The present work of Dr. Miller grew out of a small incident in the following note in the margin of a page of the sermon he ched, about two years ago, on occasion of the ordination of Rev. Mr. Nevins, at Baltimore. "The author cannot forbear to record a declaration to himself by the late Dr. Priestley, two or three years before the decease of that distinguished Unitarian. In reply to a frank avowal on the part of the author, that he was a Trinitarian, Dr. Priestley said, do not wonder that you Cal- it entertain and express a strongly unfavourable opinion of Unitarians. The truth is, there can, nor ought to be, any

## DESCRIPTIVE.

### THE FALLS OF NIAGARA.

An accomplished traveller and scholar of the first attainments, while traversing the interior of the United States, and particularly the lake countries, has furnished some interesting sketches for *Poulson's American Advertiser*, from which we extract the following as a specimen of the author's style, and as a view of the scene which he describes, which will, no doubt, afford gratification to the reader :

"There is not in the whole world a more august and magnificent spectacle, than the *Cataract of Niagara*. All the elements of beauty, sublimity, terror, awe and ecstasy, are here blended in one great and glorious communion, and the mind may banquet for ever upon new and surpassing revolutions. It is not a scene over which the vision may travel without pause, and the heart follow without interest. It must not be looked upon, but studied; and the eye must be disciplined, and the soul dilated, until they can embrace all its vastness. No one has ever yet visited the Falls, with an adequate idea of their appearance. It is impossible to convey to the stranger any vivid and distinct conception of their character. Language sinks beneath the burthen of their colossal grandeur, and the mute descriptions of the canvas exhibit but a stiff and awkward burlesque of their living and moving terrors. To describe an object with force and beauty, we must draw our similitudes and illustrations from a higher class of objects; but with Niagara, that is impossible, for all illustrations but degrade it, standing as it does alone in the solitude of its own original majesty—with out peer, and without rival."

"I hope, my Christian friends, it is unnecessary for me to assure you, that in offering to your consideration the following remarks, I have not an unfriendly feeling towards any individuals on earth, who bear the Unitarian name. On the contrary, unless I am deceived, the most hearty good will, and the most unfeigned desire to promote their welfare, have actuated me in this undertaking, and in all that I have written. No attack on private character is intended. If I know myself, I abhor every weapon of this kind. It is not with the persons of Unitarians that I have to do, but with their acknowledged principles. These, I am persuaded, are not only erroneous, but awfully and destructive so. No man who allows himself to reflect, can be neuter or indifferent in this warfare. It is a warfare waged for all that is glorious in the gospel, and for all that is precious in the hopes of man. Deliberately believing, as I do, that the system of the Unitarians is nothing less than a total denial and subversion of the Christian religion; and that, so far as they gain an influence, it is, like that of the fabled Syrens of old, to allure but to destroy; it is impossible for me to think of making terms with such a system.—Having professed to devote myself unreservedly and for ever to the glory of the ever blessed Redeemer, "wo is me" if I consent, for a moment, to parley with those who blaspheme his name, or would degrade his religion! Whatever may be the sacrifice, even if it be that of life itself, this must be borne and abhorred. While, therefore, I respect the persons, and desire to promote the happiness of those who embrace the heresy in question, I am bound, as a conscientious man, to do all in my power to expose the sin and danger of the heresy itself, and to warn my fellow men against its fatal allurements. And this, by the grace of God, I am resolved to do, as long as the convictions are such as have long impressed, and do now, with a growing strength, impress my mind."

### Religion.

Religion is not an unproductive theory, nor charity an unnecessary, an incidental consequence, nor a contingent left to our choice. If we believe in the principles, we must adopt the conclusions.

head. None of the views I hitherto had, equalled my anticipations. They were vast, they were grand, but I had not yet found myself overwhelmed by their sublimity. But here I looked upward, and felt my spirit hurried away by an overpowering ecstasy! Above me, at an awful distance, the current of the Niagara rolled down its world of waters! The cataract, like a mountain of falling foam, stretched obliquely across the river, indented at its western side like a horse shoe, the inner part of which rolled down a volume of living emerald. A most splendid Iris spanned the terrific abyss, flaming upon the chafed waters below, and flinging its diamond sparkles upon the coming horrors. Wherever the bright sun glanced upon the basin, the waters glowed and kindled with a living blaze. Never was a more sublime spectacle presented to mortal eye—around me was arrayed every association of beauty, and terror, and sublimity—beneath flowed the deep river, into which a few false steps might have buried me for ever!—above, towered the crumbling canopy of "Table Rock," which threatened every instant to fall, and crush all beneath in irrecoverable ruin—while before me the multitudinous waves of Erie and Niagara came thundering on—

"Like an Eternity,  
As if to sweep down all things in their track."

"I was completely drenched by the falling waters; I stood amid perils impending from above, and threatening from below; but danger had no power on me—my soul was in my eyes.

"In the evening, I again visited the Falls: it was a still night; the moon was alone in the heavens, and there was scarcely a breath of air whispering among the woodlands. I laid me down upon the "Table Rock," which projects about sixty feet beyond the base of the bank, and looked over it, deep down into the gulf—it was an awful sight. Far downward as the eye could reach, shot the lustrous waves, until they were at length swallowed up in darkness. The moonlight but partially illuminated this horrible profound; but where it did, it was reflected back with thousand fold radiance from the flood of foam, which shone as it fell, like liquid silver. In this dim and half revealed obscurity, the imagination was left at full liberty to body forth its creations. Almost could it conceive that, amid the elemental strife, the howling of prisoned spirits was heard above the thunders of the cataract, and that sometimes the genius of the flood would mingle itself with the rising spray, and mount to the surface of this habitable world. As the moon beams fell more perpendicularly into the cavern, a beautiful halo of a milky hue sprang from its western extremity; it seemed like a



war not with our government. Had our services, Head to the last drop, the war not again for his religion, himself and his Country. Rack-rents, and for they have left their houses, in cold, in heat, us to despair." His opinion may be for the extrava-gance which produced this must be considered under the most grievous. But there is one upon which we before animad- vice upon which we which we fear were led to speak him concerning Pro- "roctors."

Following account, some of the causes of the popular excitement from a letter despatched to speak him concerning Pro- "roctors."

too probable that the south of Ireland stood in the metropolis the liberty to lay claim to it.

Insurgents consist of men, acting in concert, but influenced by other motives—perhaps properly classed under heads—1st, the people disaffected; 2d, the dispossessed. Of the first, many who, by the deploring produce, have from the rank of subaltern to downright rebels. By the custom of less than a century, or for two or three years, many have induced to expend their property—calculating interest in their however, are now at the worse. These men with any project in oil the country—and of education they accompanied by correct movements, became at unrestrained profligacy. The second class, consisting since the rebellion and their disciples, whose are jacobinical. In country these are exten- sively found in populous towns, their publications find a ready market.

The United States' schooner *Shark*, Lieutenant PERRY; *Porpoise*, RAMAGE; and *Revenge*, HAMMERSLEY, touched in Havana, the last of March. It is understood that the former has proceeded to Key West, to ascertain the practicability of erecting a fort on that Island.

The *Porpoise* took a schooner into Havana, which had upon her stern, *Mary Boston*. There was not an American board of her. The disguise was assumed, they said, to avoid being captured by the Patriots. She was from the Spanish Main, and had on board a number of slaves. It was supposed she would be given up.

## THE STAR.

WASHINGTON CITY,  
SATURDAY, APRIL 20, 1822.

### EARLY STAGES OF SOCIETY.

Men in general are prone to look upon the past with complacency, and to anticipate the future with hope. The latter disposition is a pleasing illusion; and not suffered to charm men into perilous security, might be regarded as a beneficial solace for any of the ills of life. It is less liable to be disturbed than any of our fancies. The future yet untried, and the imagination is at liberty to revel in the most fantastic schemes, with no other check than the dubious moods of past experience.

The propensity to regard the past with admiration and indulgence, is almost equally common. The overthrown of our church, and constitutive publications were censured by years ago, and one year, 1817, foretelling extinction of protestants to the following year—which was sent by Mr. Vansittart to Mr. Wansittart, the purpose of being communicated to the government. It is remarkable that these infatuated devils have not been undeceived by the notorious falsifications of their former empires. Their delusion—and that day quite confident that the protestant name is on the brink of extinction. The old clergy of the church, hold these things in contempt—and are sufficient to see their best security in adherence to the old, and maintenance of the old. They do not do? Superstition, miracles, and legends, are most unhappy ten into their ecclesiastical—some of the clergy feared, countenance also much greater extent than the public ritual renders need.

"Ancient uncorrupted times, when free to follow nature was the mode." Old man, at the present day, exactly resembles the one described by Horace, two thousand years ago: 'A praiser of the times when was a boy, and a satirist and of the rising generation.' It is natural to remember early years with complacency. Every thing was then new and delightful. Our powers were vigorous, and our spirits elastic. We did not think deeply enough to anxiety; and pleasure was too easily purchased, to permit our sorrows long to interrupt our enjoyments.—This period is indeed, throughout our lives, as a season of innocence and happiness.

The longer and more trou- bled the interval, with the more gaudy we look back to our youth; as the seaman gazes on the lessening shores, and thinks

upon the endearments of his home, with more earnestness, the farther he recedes from the land, and the fiercer the tempest.

From these trite remarks we may derive some aid in explaining the causes of those representations which are frequently made of the purity and happiness of men in the early stages of society. The idea of a golden age, which the ancient poets loves to describe, as a green spot in the waste of time, was suggested, we doubt not, by traditional hints of the primitive state of man. But the general opinion to which we before referred, may, we suspect, be partially explained, by the analogy which is naturally drawn from the experience of each individual. He looks back upon his youth, as the bright season of comparative innocence and happiness, and therefore is prone to refer to the spring time of society, as the period of its greatest purity and vigour. As increasing years have wrought a mighty physical and moral change in himself, he is disposed to imagine, that time has, in a similar manner, introduced disorder and corruption into society.

This opinion is, undoubtedly, to a certain extent, correct; but it becomes dangerously erroneous, when it is thought to be a sufficient explanation of the prevalence of vice in the world. While men were ignorant of the real state of the human heart, they could scarcely be expected not to err in their judgments on this point. But the gospel has taught us, that all men, since the fall, have the seeds of corruption in their bosoms, though different situations are more or less adapted to assist their growth.

Some men, who claim to be thought philosophers, affect to deplore the vices of modern times, and the evils of civilization. They appeal, with longing sighs, to the simple institutions and unsophisticated manners of men in a state of nature. We are told, for instance, of the virtues and happiness of the aborigines of this country, and are exhorted not to darken so lovely a scene, by introducing the institutions of the gospel, and the humanizing arts.—It would be easy to expose the absurdity of such sentiments; but we will, at present, merely introduce a passage, from the Greek historian Thucydides, describing the "ancient, uncorrupted times" of the most polished nation of antiquity. The materials of which the earliest society in Rome was composed, are well known; and the barbarians from whom the refined and learned nations of Germany, France, England, &c. have descended, form an ancestry but little more illustrious than that of Greece, as described by Thucydides:

"The ancient Greeks, and those barbarians who dwelt upon the shores of the continent, and inhabited the islands, after they began to extend their maritime intercourse with each other, betook themselves to robbery. The most powerful among them became their leaders, allured by the desire of plunder for themselves, and subsistence for their families. Attacking the unwalled cities, and the inhabitants of the villages, they plundered them, and thus acquired the greatest part of their livelihood. This employment was not considered disgraceful, but rather honourable. The ancient poets, and some of the present inhabitants of Epirus, who now pride themselves in dexterously pursuing the same employment, afford proof of the fact; inquiring freely of navigators whom they meet, whether they are robbers,—a question which is not considered, by either party, to be reproachful."

### CONSISTENCY.

We can hardly expect those who argue from erroneous principles, to preserve consistency in their reasonings. Sophistry requires more art to conceal its real designs, than most of its advocates have skill to exercise.—In an essay in an Eastern paper, the writer, who would fain be thought friendly to the cause of religion, argues strenuously against the

employment of missionaries, alleging that the translation of the scriptures into different languages, and their distribution through the earth, will be sufficient, with the blessing of God, to diffuse the glad tidings of salvation, without the aid of missionaries. He therefore thinks it altogether unnecessary to tax the public for the supply of missionary funds.

"The modern missionaries in India," says he, "have done no better than their predecessors, the Jesuits. The money spent in their support has been worse than wasted; it has been productive of positive evil to those for whose benefit it was intended. Give them the scriptures, in their own languages, and we discharge our duty to them and to our Maker; for then, indeed, will the gospel have been preached—not a Calvinist or an Arminian, a Trinitarian or Unitarian creed—but a scripture of everlasting truth."

If all this be true, and the author will point out a way by which the scriptures can be translated, printed and distributed, without the agency of missionaries, and consequently the aid of missionary funds, he will entitle himself to the thanks of the friends of missions.

He proceeds to say, that he is friendly to the liberal support of the ministry at home, and wishes that the money now expended in missions were appropriated to the maintenance of Christian institutions in our own country. Here is another remarkable instance of inconsistency. If the scriptures alone are sufficient for the heathen, they must be so for us; and consequently, if ministers are unnecessary abroad they are equally so at home. The fact is, that the opposition to missions on the part of unbelievers proceeds from dislike to the gospel, and from the love of money; and on the part of Christians, from incorrect views, or from covetousness. All excuses on pretence of extraordinary zeal for the promotion of religion at home, are intended by the former to deceive others; and by the latter to deceive themselves. He who has not a missionary spirit, will do little for the cause of the Redeemer in any way; and, on the contrary, the zealous advocate for missions will generally be found to be most attentive to the prosperity of the church at home, and most intrepidly active in the promotion of whatsoever things are pure, or lovely, or of good report.

"The spirit of missions," says Mr. Ward, "must regenerate the Christian church;" and we firmly believe, and the events of the last thirty years corroborate the opinion, that this spirit is designed by God to arouse, purify and extend his church, till the kingdoms of this world shall become the kingdoms of our Redeemer.

### BENEFACtORS.

The liberal donations made by the late Mr. Withington to the Bible Society, the Baptist General Convention, the Columbian College, &c. have called forth from every Christian bosom, a tribute of praise to Him who controls the hearts of men; and will long preserve in honourable remembrance, the venerated individual, who thus faithfully discharged the duties of his stewardship. Wealth is dignified by being thus consecrated to the advancement of truth and happiness, instead of being appropriated to the trivial object of private or family aggrandizement.

It is a gratifying feature of modern times, that such acts of munificence are becoming more common, and spring from better motives. Vast sums were, indeed, expended in past times, for the erection of temples, and the endowment of institutions. But such donations were too often the result of erroneous notions of the availing efficacy of human merit. A corrupt religion profanely pretended to barter the joys of Heaven for money; and the rich man imagined the sins of a whole life to be atoned for by founding a monastery, or building a church.

That so cheap a method of appeasing the anticipated corrodings of the worm that never dies, should extort unfeeling donations, was natural. But the subject is now better understood; and

in general, we have every reason to believe, that the distinguished benefactors of Bible and Missionary Societies, literary institutions, and other objects of permanent and extensive usefulness, are actuated by the genuine influences of that Spirit, who "works in them to will and to do of His good pleasure."

This liberality is auspicious; because there is every reason to believe, that it will increase. A mighty machine is now in motion, and the spirit which gave it the first impulse will supply the means of sustaining its operations. The effect of example is powerful; and we doubt not, that our country even now contains many individuals, whose bosoms glow with a holy emulation to enliven their names with those of Bartlett, Boudinot, Withington, and many others, as the enlightened patrons of literature and pious enterprise.

### CONGRESS.

#### Senate.

The engrossed bill to repeal the 14th section of the act of last session, to reduce the military establishment, passed, and has been sent to the House for concurrence.

The engrossed bill to enable the corporation of Washington City to fill up and drain the low grounds on the public reservations, and to improve and ornament parts of said reservations, passed, and has been sent to the House for concurrence.

The bill from the House for the relief of the officers, volunteers, and other persons engaged in the late campaign against the Seminole Indians;

And the bill further to amend the several acts relative to the Treasury, War, and Navy Departments, have been referred to appropriate committees.

The committee of Foreign Relations to which had been referred the bill from the House making an appropriation of \$100,000 to defray the expenses of missions to the independent nations on the American continent, reported the same with two amendments, the first adding \$10,000 to the appropriation, and the second subjecting the bill to the limitations of "the compensation of public ministers provided by law."

The engrossed bill for ascertaining claims and titles to lands in the territory of Florida, has been passed and sent to the House for concurrence.

The bill from the House, to revive and continue in force an act, declaring the assent of Congress to certain acts of the states of Maryland and Georgia, has passed.

The bill from the House to authorize the Secretary of the Treasury to exchange a stock bearing an interest of five per cent. for stocks bearing an interest of six and seven per cent., has been passed—ayes 37, nays 2. The nays were Mr. Macon and Mr. Seymour.

The bill from the House making appropriations for the support of government for the year 1822, with the amendments reported thereto by the committee of Finance, is under consideration.

The Senate has transacted considerable executive business during the present week.

#### House.

The engrossed bill for the relief of sundry citizens of Baltimore, has passed.

Mr. Gorham, from the committee on the suppression of the Slave Trade, made a report thereon, which was ordered to lie on the table.

The committee on Military Affairs to which had been referred the message from the President of the United States on the subject of fortifications, and particularly those on Dauphin Island and Mobile Point, have reported thereon, adverse to the President's recommendation.

The committee appointed to inquire into the propriety of repealing the act of 1813, to encourage vaccination, reported unfavourably to its continuance. In concluding, they observe, "it will be better to commit the subject altogether to the local authorities, who, with the aid of the professional men, will be more competent to the successful management of it—and to whom, they believe, it properly belongs." The report was accompanied by a bill to repeal the existing law, which has been twice read, and ordered to lie on the table.

The bill further to amend the several acts relative to the Treasury, War, and Navy Departments, has been ordered to be engrossed for a third reading.

The engrossed bill for the relief of the officers, volunteers, and other persons engaged in the Seminole campaign has passed.

Mr. Rochester submitted the following resolution, which was adopted.

*Resolved*, That the committee on Roads and Canals be instructed to inquire into the expediency of providing by law for the improvement of the navigation of the Hudson river, so as to open a free communication and direct intercourse for vessels of all descriptions with the internal canal navigation of New York.

Mr. F. Johnson, from the committee on the Post Office and Post Roads, reported a bill further to regulate the Post Office Department; which has been twice read and committed.

The engrossed resolution providing for the security of the public mail, by the adoption of Imley's plan therefor, has passed.

Mr. Kent, from the committee on the District of Columbia, to whom was referred a bill from the Senate, authorizing the corporation of the city of Washington to drain the low grounds, and to ornament certain parts of the public reservations in said city, reported the same without amendment, which, on motion of Mr. Tamm, was ordered to lie on the table.

The bill in addition to an act to reduce and fix the Military Peace Establishment, with the amendments made in committee of the whole, on motion of Mr. Tattnall, has been laid on the table.

## METEOROLOGICAL.

The register in the first column is kept by the Hon. D. Cony, of Augusta, (Me.) latitude 48° 18' north.

That in the second column, by the Hon. Josiah Meigs, Washington city, (Ohio) latitude 39° 53' north.

That in the third column, by P. S. Symmes, Esq. at the Land Office, Cincinnati, (Alabama) latitude 32° 10' north.

For these registers we are indebted to the Hon. Josiah Meigs, Commissioner of the General Land Office, under whose direction they are kept. The gentlemen, engaged in these observations, have our thanks for their assiduous attention to a subject of so much interest to the philosophical world, and so important in illustrating the medical and agricultural history of our country. The thermometer used is Fahrenheit's, in which 0 is 32 below the freezing point. Where the Mercury falls below 0 it is marked thus (\*). In all other cases it is to be considered above.

It will be perceived, that Augusta, (Maine,) and Cahawba, (Alabama,) are nearly equidistant from Washington; the former being about six degrees north, and the latter six degrees south, from this city: and that Cincinnati, (Ohio,) is nearly in the latitude of Washington. This circumstance renders the comparison to be made easy and natural.

FEBRUARY, 1822.

AUGUSTA, ME.			WASHINGTON.			CINCINNATI.			CAHAWBA, ALA.		
Daysouth.	Sunrise.	Winds.	Daysouth.	Sunrise.	Winds.	Daysouth.	Sunrise.	Winds.	Daysouth.	Sunrise.	Winds.
1 11 S. E. cloud	1 33 N. clear	clou	1 23 N. clear	1 30 N. clear	clear	1 21 N. clear	1 30 N. clear	clear	1 20 N. clear	1 30 N. clear	clear
2 4 S. W. clear	2 32 N. clear	clear	2 19 O. clear	2 26 N. clear	clear	2 12 O. clear	2 24 S. clear	clear	2 11 N. clear	2 23 S. clear	clear
3 11* N.W. clear	3 26 N. clear	clear	3 21 O. clear	3 28 N. E. clou	clear	3 13 O. clear	3 33 S. E. clear	clear	3 12 N. clear	3 32 N. E. clear	clear
4 21 S. E. snow	4 35 S. W. r & s	clou	4 19 O. clear	4 36 N. W. clear	clear	4 16 O. clear	4 37 N. W. clear	clear	4 15 N. clear	4 36 N. W. clear	clear
5 2 N. W. clear	5 24 N. W. clear	clear	5 22 O. clear	5 32 N. W. clear	clear	5 20 O. clear	5 30 N. W. clear	clear	5 19 N. clear	5 29 N. W. clear	clear
6 14 S. E. clou	6 34 S. clou	clear	6 20 N. clear	6 38 N. clear	clear	6 18 N. clear	6 36 N. clear	clear	6 17 N. clear	6 35 N. clear	clear
7 3 N. W. clear	7 18 N. clear	clear	7 11 O. clear	7 36 N. clear	clear	7 10 N. clear	7 35 N. clear	clear	7 9 N. clear	7 34 N. clear	clear
8 11* N. E. clou	8 20 S. clear	clear	8 20 O. clear	8 30 W. clear	clear	8 19 O. clear	8 29 W. clear	clear	8 18 N. clear	8 28 W. clear	clear
9 1 S. W. clear	9 24 O. clear	clear	9 20 O. clear	9 32 W. clear	clear	9 19 O. clear	9 31 W. clear	clear	9 18 N. clear	9 30 W. clear	clear
10 2 N. W. clear	10 30 N. clear	clear	10 21 N. W.								

## POETRY.

### THE DYING BELIEVER TO HIS SOUL.

By A. M. Toplady.

Meathless principle, arise;  
Soar, thou native of the skies;  
Pearl of price, by Jesus bought,  
To his glorious likeness wrought;  
Go, to shine before his throne:  
Deck his mediatorial crown:  
Go, his triumph to adorn:  
Made for God, to God return.

Lo! He beckons from on high:  
Fearless to his presence fly:  
Thine the merit of his blood;  
Thine the righteousness of God.

Angels joyful to attend,  
Hov'ring round thy pillow bend,  
Wait to catch the signal giv'n,  
And escort thee quick to heav'n.

Is thy earthly house distract?  
Willing to retain her guest?

'Tis not thou, but she must die;  
Fly, celestial tenant, fly.

Burst thy shackles, drop thy clay,  
Sweetly breathe thyself away:

Singing, to thy crown remove:

Swift of wing, and fir'd with love.

Shudder not to pass the stream;

Venture all thy care on him;

Him whose dying love and pow'r,

Still'd its tossing, hush'd its roar.

Safe is the expanded wave;

Gentle as a summer's eve:

Not one object of his care

Ever suffer'd shipwreck there—

See the haven full in view!

Love divine shall bear thee through.

Trust to that propitious gale,

Weigh thy anchor, spread thy sail.

Saints, in glory perfect made,

Wait thy passage through the shade;

Ardent for thy coming o'er,

See them throned the blissful shore.

Mount their transports to improve;

Join the longing choir above:

Swiftly to their wish be giv'n:

Kindle higher joy in Heav'n.

Such the prospects that arise  
To the dying Christian's eyes!

Such the glorious vista, Faith

Opens through the shades of death.

FROM JOANNA BAILLIE'S METRICAL LEGENDS.

### A DOMESTIC SCENE.

"There is a sight all hearts beguiling :  
A youthful mother to her infant smiling,  
Who with spread arms and dancing feet,  
And cooing voice, returns its answer sweet.  
Who does not love to see the grandame mild,  
Lesson with yearning looks the list'ning child ?

But 'tis a thing of saintlike nature,  
Amidst her friends of pigmy stature,  
To see the maid in youth's fair bloom,  
A guardian sister's charge assume,  
And like a touch of angel's bliss,  
Receive from each its grateful kiss.—

To see them when their hour of love is past,

Aside their grave demeanor cast.  
With her in mimic war they wrestle;  
Beneath her twisted robe they nestle;  
Upon her glowing cheek they revel,  
Low bended to their tiny level;

While oft, her lovely neck beshrining,  
Crows some arch imp, like huntsman riding.

This is a sight the coldest heart may feel.—

To make down rugged cheeks the kindly tear to steal.

### MISCELLANY.

#### RELATIVE GUILT OF TRANSGRESSIONS.

It is a common error to estimate the guilt of transgressions, by the magnitude of the offence. It is often said, in extenuation of a fault, that it was a trifling matter, which scarcely deserved notice. Dr. Chalmers, in one of his recent sermons, has treated this subject, with his accustomed ability. In treating of acts of dishonesty, he takes high ground, and maintains, with much acuteness of reasoning, that the smallness of the offence is, in fact, an aggravation of the guilt, because a smaller temptation has availed to draw the offender aside from the path of rectitude. In the course of his argument, he introduces the following illustration :

There cannot be a stronger possible illustration of our argument, than the very first act of retribution that occurred in the history of our species. " And God said unto Adam, of the tree of the knowledge of good and evil, thou shalt not eat of it. For in the day thou eatest thereof, thou shalt surely die. But the woman took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat." What is it that invests the eating of a solitary apple with a grandeur so momentous? How came an action in itself so minute, to be the germ of such mighty consequences? How are we to understand that our first parents, by the doing of a single instant, not only brought death upon themselves, but shed this big and baleful disaster over all their posterity? We may not be able to answer all these questions; but we may at least learn, what a thing of danger it is, under the government of a holy and inflexible God, to tamper with the limits of obedience. By the eating of that apple a clear requirement was broken, and a distinct transition was made from loyalty to rebellion, and an entrance was effected into the region of sin—and thus did this one act serve like the opening of a gate for a torrent of mighty mischief: and, if the act itself was a trifle, it just went to aggravate its guilt—that, for such a trifle, the authority

of God could be despised and trampled on. At all events, his attribute of Truth stood committed to the fulfilment of the threatening; and the very insignificance of the deed, which provoked the execution of it, gives a sublimer character to the certainty of the fulfilment. We know how much this trait, in the dealings of God with man, has been the jeer of infidelity. But in all this ridicule, there is truly nothing else than the grossness of materialism. Had Adam, instead of plucking one single apple from the forbidden tree, been armed with the power of a malignant spirit, and spread a wanton havoc over the face of paradise, and spoiled the garden of its loveliness, and been able to mar and to deform the whole of that terrestrial creation over which God had so recently rejoiced—the punishment he sustained would have looked, to these arithmetical moralists, a more adequate return for the offence of which he had been guilty. They cannot see how the moral lesson rises in greatness, just in proportion to the humidity of the material accompaniments—and how it wraps a sublimer glory around the holiness of the God-head—and how, from the transaction, such as it is, the conclusion cometh forth more nakedly, and therefore more impressively, that it is an evil and a bitter thing to sin against the Lawgiver. God said, " Let there be light, and it was light;" and it has ever been regarded as a sublime token of the Deity, that, from an utterance so simple, an accomplishment so quick and so magnificent should have followed. God said, " That he who eateth of the tree in the midst of the garden should die." It appears, indeed, but a little thing, that one should put forth his hand to an apple and taste of it. But a saying of God was involved in the matter—and heaven and earth must pass away, ere a saying of His can pass away; and so the apple became decisive of the fate of a world; and, out of the very scantiness of the occasion, did there emerge a sublimer display of truth and of holiness. The beginning of the world was, indeed, the period of great manifestations of the Godhead; and they all seem to accord, in style and in character, with each other; and in that very history, which has called forth the profane and unthinking levity of many a scorner, may we behold as much of the majesty of principle, as in the creation of light, we behold of the majesty of power.

*But when thou art bidden, go and sit down in the lowest room.*—LUKE XIV. 10.

"Christianity is the best bred religion in the world, although the manners of its most rigid professors seem to contradict this assertion. There is not a single quality required in the composition of true Christianity, which is not equally requisite in the character of a well-bred man; nor a single deviation from politeness, which does not, under the Christian law, become a crime, because it tends to defeat the two great objects of that holy institution, which are to promote peace and good will on earth, and to qualify us for the kingdom of heaven.

"Many are the ways by which Christendeavoured to infuse this amiable virtue into the minds of his disciples; in the command before us he forbids every insolent attempt at precedence, as equally adverse to Christianity as to good manners, as it denotes a proud heart and high spirit, inconsistent with the humble precepts of religion. He says, " Whosoever shall compel thee to go a mile, go with him twain," that is, in the intercourse of social life, be ready to comply with every innocent proposal; and in every office of civility perform twice as much as is either required or expected. This, therefore, is Christianity, as well as politeness. Again, he says,

"Whosoever shall be angry with his brother without a cause," (that is, shall enter into violent, angry and peevish disputes about nothing) " shall be in danger of the judgment [or displeasure of God;] but whosoever shall say to his brother, thou fool! shall be in danger of hell fire;" that is, who shall make use of such opprobrious and affronting expressions as may provoke retaliation and resentment, which may end in violence and bloodshed, is answerable for the consequences, and therefore shall be in danger of the severest punishment.—Thus we see, that every virtue enjoined by Christianity as a duty, is recommended by politeness, as an accomplishment.

Gentleness, humility, deference, affability, and readiness to assist and serve on all occasions, are as necessary in the composition of a true Christian, as in that of a well-bred man; passion, moroseness, peevishness and supercilious self-sufficiency, are equally repugnant to the characters of both: who differ in this only, that the true Christian real-

ly is what the well-bred man but pretends to be, and would be still better bred if he was."—BLAIR.

#### FROM THE RELIGIOUS INTELLIGENCER.

##### ON HEARING THE WORD.

"The landscape has our praise, But not its Author." COWPER.

There are few scenes which receive more universal admiration than the beauties of nature. They have afforded a theme for the poet, and a model for the painter; and in every age nature, in her plain attire, has enlivened the imagination, and called into exercise the best feelings of the heart. Nothing has a greater influence to elevate the mind and awaken to action the dormant energies of man, than the view of a lofty mountain, or the stream, which, as it rolls along its rocky bed, breaks the silence of the forest; while the cultivated field, waving with the fruits of autumn, or decked in the loveliness of spring, cannot fail to kindle, even in the savage breast, the most delightful emotions.

Upon scenes like these the eye has often rested with delight, while the heart has not swelled with one emotion of gratitude to that Being "who crowneth the year with his goodness," and scatters around us in profusion the blessings of his providence. While the imagination feasted upon the beauties of nature, the soul was not filled with love to the Author, and to every thing like holy adoration was cold and lifeless.

With feelings not unlike these, many have entered the sanctuary of God, and listened to the harmonious accents which fall from the lips of the ambassador of heaven. The powerful eloquence of the speaker may indeed awaken the sensibility, and please the fancy, yet the heart remains perfectly indifferent to the imperious mandates of the Sovereign of the Universe. The music of a well-toned voice falls sweetly upon the ear, and the soul is kindled into transport, while the conscience, secure and undisturbed, slumbers over truths of everlasting moment.

Often, too, have we seen the tear of sympathy flow, and the benevolent feelings of man called to action, while the sufferings of a fellow mortal were brought to view; and the heart remain unmoved while hearing the story of a Saviour's love, or beholding the wretched condition of apostate man painted in all its true colours. True, the talents and eloquence of the speaker receive their due applause, the elegance of his style is sufficiently commended—but here the speculative hearer stops. He has gained his object, and he goes no farther—the gratification of his taste was all he sought, and this found, he is content. Thus in a thousand instances the imagination is regaled with a metaphor or a smooth flowing style, when the soul is left to perish for the bread of life. When with a docile child-like disposition, the hearer should have sought instruction from the word of truth, and have applied to his own conscience the message from heaven; he has searched with a critic's eye for some inaccuracy of expression; and with the cold heart of a sceptic has scrutinized every sentiment which was expressed.

The glories of the upper world are presented as motives to influence to a course of obedience, and are disregarded—eternal life is proffered, and not one feeling of pious devotion, or of humble adoration of that Being who provides it. No love is found in the heart for Him who purchased our redemption from eternal death, or a single emotion of gratitude to the Preserver of our lives and Author of our blessings.

Depraved indeed must be the heart which regards only the instrument, and applauds only the manner.

#### CHRISTIAN BENEVOLENCE.

Real greatness consists not in the indolent possession of a superior understanding or superior worldly advantages. Nor does it consist in the most active use of such an understanding, or such advantages, except for the single purpose of doing good. All greatness, all distinction, showing itself in any other way than this, you are at liberty to despise. But if a man is great in goodness and usefulness you cannot despise him without despising the happiness of your species. His greatness is closely combined with the best interests of the world. If we love the best interests of the world, we shall love the man who promotes it; and we shall love him most who promotes it in the highest degree. In the contemplation of that great and blessed object, which benevolence seeks, we are raised above self-interest. We forget every thing which makes a personal distinction, either in our own favour, or in favour of others. Let the highest degree of good be accomplished, whether by us, or by others, as instruments, and we have

our desire. The only distinction among men, which is of any real consequence, is that which arises from the degree of their usefulness. Mere intellectual greatness, or mere worldly greatness, is indeed an object to which ambition looks up with impatient aspiration. But what is it in the sight of God? or in the sight of good men? Is it the greatness of Christian benevolence that we admire? it is the greatness not of the man who has superior mental endowments, but of the man whose superior mental endowments are all devoted to the cause of Christ;—the greatness of the man who, feeling that he is not his own, presents himself a living sacrifice to God, and exists only for the welfare of his kingdom. This is the greatness that disarms hostility, that puts envy to shame, that attracts universal love, and that does not moulder in the grave. And this is the greatness which every Christian ought to seek; and which every Christian will seek, not in proportion to his pride, but in proportion to his benevolence.

#### Select Sentences.

A forward child is very liable not to fulfil the expectation, which its infancy and youth may have excited. It is often caressed and flattered into affection and self-conceit, and its temper and disposition are not uncommonly rendered perverse by indulgence. On the contrary, a diffident child, who appears awkward, and is what is commonly called unlucky, is liable to be spoilt by severity.

The conduct of many parents and preceptors in bringing forward bold and talkative children, and checking and brow-beating those which are shy and reserved, is directly the reverse of what it should be.

A parent should never yield any thing to a child, in consequence of its crying and teasing. If you give way to its importunities, it soon perceives its power, issues its commands in the shape of cries, tears, and clamorous entreaties; and the longer you wear the chains of the little despot, the more difficult will you find it to break them.

Truth and plain dealing are sometimes the proofs and the results of friendship. But to utter in conversation any thing, which though true, gives useless and unnecessary pain, is not only a breach of good manners, but of good morals, and indicates a disposition naturally cruel and ferocious. The man who wantonly tortures the mind of his fellow creature, would torment his body, if he could do it with impunity.

In no one instance do we deceive ourselves more than in fancying we could do great things well, which we are never likely to be called to do at all—while, if we are honest, we could not avoid owing how negligently we perform our own little appointed duties, and how sedulously we avoid the petty inconveniences which these duties involve.

Lord Bacon observes, that he who cannot contract his mind as well as dilate it, wants one great talent in life.

#### Bonaparte and the Emperor Alexander.

The following is an anecdote well known in the saloons of Paris, respecting the memorable meeting at Erfurt, between the emperor Alexander and Bonaparte:—Voltaire's *Oedipus* was acted in the presence of the two illustrious personages; and one of the characters repeating the words, "L'amie d'un grand homme," &c. the emperor Alexander rose, and bowed profoundly to Napoleon? What a commentary on this sublime act of homage, is furnished by subsequent events!

#### ADVERTISEMENTS.

##### Christopher Cummins,

For the convenience of gentlemen who have favoured him with their orders in the TAILORING BUSINESS, at his present establishment on F street, opposite the Secretary of State, and those who may please to employ him, at his store, opposite Mr. Varnum's New Row, Pennsylvania Avenue, will have his work executed in the first style, and charges to correspond with the present pressure of the times.

Ladies' Riding Dresses, Pelisses, &c.

neatly executed.

CUMMINS will conduct scouring and Lustering. Gentlemen's clothes scoured, repaired, or turned, and restored to their original lustre—in all appearance equal to new.

mar. 23—31

##### DR. R. SMETHER,

###### DENTIST,

R EPECTFULLY informs his friends and others having occasion for his professional services, that he has removed from his late residence on Pennsylvania Avenue to the next house east of Mr. De Kraft's Printing Office, on Louisiana Avenue, fronting the Centre Market, and near the office of the National Intelligencer, where he may be found every day, Sundays excepted, from 8 o'clock A. M. to 6 P. M.

mar. 2—11

## Columbian College

### IN THE DISTRICT OF COLUMBIA.

This Institution went into operation on the 9th of January last. The faculty consist of the Rev. WILLIAM STAUGHTON, D. D. President; Rev. IRA CHASE, Professor of languages; Rev. ALVA WOODS, Professor of Natural Philosophy and Mathematics; Hon. JOSIAH MILES, Professor of Experimental Philosophy; THOMAS SEWALL, M. D. Professor of Anatomy and Physiology; JAMES M. STAUGHTON, M. D. Professor of Chemistry and Geology; RUFUS BARCOCK, A. B. Tutor and Librarian; WILLIAM RUGGLES, A. B. Tutor; with a teacher in the Preparatory School.

The general course of study will be the same as in the most respectable Colleges and Universities in the United States.

The requisites for admission to the Freshman Class will be—an acquaintance with English Grammar, common Arithmetic, some judicious compendium of Geography, and ability to make Latin correctly, and to translate with facility Caesar's Commentaries, the Works of Virgil, Sallust, the Select Orations of Cicero, the New Testament in Greek, and Graeca Minora; and, for an advanced standing, the studies of the class up to the time of admittance. No applicant, however, can be admitted without satisfactory credentials of a good moral character; nor, from any other College, without a certificate from the Faculty of the same, of having left it without cause.

Studies of the Freshman Class:—English, Latin and Greek languages; Geography, Arithmetic and Algebra; History and antiquities; and exercises in Reading, Speaking and Composition.

Sophomore Class:—Geography, History and Elements of Chronology; Rhetoric and Logic; Logarithms, Trigonometry, Geometry, Mensuration, Surveying, Navigation, Conic Sections, and Euclid's Elements.

Junior Class:—Natural Philosophy, Astronomy, Chemistry, Fluxions, Natural History, History of Civil Society, Natural Religion, and Revelation.

Senior Class:—Natural and Political Law, Metaphysics, Moral Philosophy, and Analogy of Religion to Nature.

Through the whole four years attention will be paid to the learned Languages, Criticism, Rhetoric and Oratory.

To the Theological Department students who have previously gone through a collegiate course